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was not Verdi's forte. Concerning Puccini and Massenet, one is third-rate, the other fourth or fifth. As we said before, we were discussing men of genius.

Our correspondent concludes that it is "all guess-work, after all." It is. But there are various kinds of guessers.—L. G.]

DOES INTERNATIONAL LAW EXIST?

SIR,—Why not suggest to the rather sophomoric Mr. Steinhardt, the learned and scolding critic of your recent remarks touching International Law, that he go a bit deeper than the formal and trite expressions of certain writers and the memory of a list of names that most of us gladly relegate to the lecture room, and call to his attention the fact that law is more than a mere command of some external authority having power to impose its will and enforce its mandates; that it is of the very essence of that which is "subject" to it whether the law be of pure thought, of matter, or of life.

A law is discovered and formulated, not made and imposed. This is true as well of political and municipal laws as of mathematical and physical laws. As a natural or scientific law is the expression of an essential and innate quality of that to which it pertains and without which the phenomena "governed" thereby could not exist, so is municipal law the expression of the essential organic consciousness of those upon whom it is "imposed," and is, in fact, the formulation of certain resultants of qualities without which a society could not as such exist.

Read the laws of a people and you read the accomplishments, ideals, culture and life of that people. As a people changes and develops with time, so change and develop the laws of that people. Law is essentially the concrete expression of a society's organic sense of justice. Individual right and customs gave way to the recognition of larger social rights and customs, and community or "authoritative" law developed. As the municipal laws of the several political societies or states have changed and developed in response to the changing concepts of justice in the consciousness of those that constitute those states, so have the laws of the community of nations changed in response to the changes in the organic concepts of the states composing that community. As in the physical world any creation or change without conformity to its law is abortive, disastrous or impossible, and as in a political society or state an act without the law carries its penalty, so today, as a resultant of the development of the world-society, an act of a nation without the law of such society must bear the penalty of the world's judgment: this not because of an external and imposed power, but because existence not in conformity with the laws of being is impossible.

International law does exist. The fact that there was a time—and recently—when it lacked vitality, no more destroys its reality than the fact that there was a time when society was so little organized and developed that municipal law did not exist. It is our duty to prevent international anarchy as it is our duty to prevent domestic anarchy. This may be a new truth, but it is a recognition of an existing law. The "power" to "enforce" its laws that is inherent in a state is the concrete expression of society's will that life accord with law, a recognition of law as a condition precedent to its life; the power to enforce international law is evident

in the expression of the world's organic will that nations live in accordance with the principles that make international life possible. Yes, there is international law, and we but obey the law of self-preservation when we as nations fight to conserve the laws upon which life between nations must be predicated.

ARTHUR COBB.

HENDERSONVILLE, N. C.

GERALD MORGAN AND THE FRENCH-CANADIANS

SIR,—In your January number there appears an article by Gerald Morgan on "The French-Canadian Problem" (from an American standpoint). It is most unfortunate that such an article should have appeared in THE NORTH AMERICAN REVIEW, a publication which is credited with at least the desire to be just, honest and truthful. Mr. Morgan displays therein an untasteful disregard for historical truth and a prejudiced interpretation of recorded events. Mr. Morgan's admission, in the first two and one-half lines of his "essay," that the American people, in general, were not aware of the existence of a French-Canadian problem in Canada before the war, is not a satisfactory excuse for his inconsiderate attack on the Catholic clergy and the French-Canadian people. He has not had the time—or did not take it—to put himself in touch with the situation in the Province of Quebec and his article is apt to convey a very wrong impression if the statements it contains are left uncorrected. I suggest that you invite a reply from some authorized representative of French-Canadian thought, such as Hon. Rodolphe Lemieux, Ottawa, or P. E. Lamereche, Montreal.

F. H. CHAUVIN.

REGINA, SASK.

DOWN WITH BERTRAND RUSSELL!

SIR,—The enclosure [a newspaper report of a Pacifist meeting] recalls to my mind Mr. Bertrand Russell's article in the February issue of your magazine. Mr. Russell would abolish the capital and wage system, and Dr. Nearing would have none of it. It would be interesting to read or learn just what system these protectors(?) and defenders(?) of the poor would advise to replace the one which has made life so cruel to them. Mr. Russell might consent to another article entitled, "Ways and Means to Fill the World with Beauty and Joy, and Secure the Reign of Universal Peace." The patient readers would readily grant the hypothesis: "The Capital and Wage System Having Been Abolished," as the basis for the proposed article.

Hoping that you will continue in your able editing to exercise increasing discrimination in selecting only the very best of the material submitted for our reading, I am,

HAROLD H. TORBET.

TOLEDO, OHIO.